[1.]

England Bought and Sold:

OR, A

DISCOVERY

OF A

HORRID DESIGN

TO

Destroy the Antient Liberty

Of all the

FREE-HOLDERS

IN

ENGLAND,

In the Choice of MEMBERS to Serve

IN THE

Honourable House of Commons

IN

PARLIAMENT.

By a Late Libel Entituled,

The Certain Way to Save ENGLAND, *&c,*

PROV. xvi. 28.

A Tale-bearer maketh Strife, and a Whisperer separateth chiefest Friends.

LONDON: Printed for *T. O.* 1681.

[illegible]

England *bought and ſold*, &c.

THERE was never any Deſign ſo black and Criminous, but found ſome perſons ſo Profligate, as to become its Patrons; there wanted not an *Iſcariot* for Thirty pieces of Silver, to betray his Maſter, nor a popular pretence, *ſaving of the State*, leſt the *Romans ſhould come, and take away their Place, and Nation*, to put the better colour upon the Murder of our Saviour: And a nearer Inſtance will abundantly refreſh our Memories, without more than the trouble of remembring *Jan.* 30. 1648.

The worſt Surfeits are taken by the moſt luſhious Fruits, and no Poyſon can be ſo dangerous, as that which has the name of an *Antidote* written upon the Box. There was never any miſchief in State or Kingdom, but the People were firſt drawn in to believe, that the Projectors were their Friends, and then thoſe Juglers pre-poſſeſs them with falſe apprehenſions of things, and undertake to redreſs all their Grievances. They are prodigal in their fair Promiſes, and flattering Speeches, like *Abſalom*, when they intend the fouleſt Enterprizes.

Certainly, the happineſs of a People conſiſts in Peace, which is the Mother of all deſirables of this World, and Peace moſt certainly depends upon the due Subjection, and Obedience of the People to their Sovereign, and the wiſe and wholſome eſtabliſhments of Laws. And therefore they who deſign to ſubvert the one, or diſturb the other, always repreſent the Laws uneaſie, or the Sovereign unjuſt, and apply their whole endeavours to create, foment, and increaſe Miſ-underſtandings between the Prince and his People.

Whoever goes about to divorce theſe two, whom God hath joyned together, ought to be reputed an Enemy to both, a betrayer of his Country, and a moſt dangerous Incendiary, a peſtilent Fellow, and a mover of Sedition.

Now, as the greateſt Artifice is to conceal the Act, ſo I find the Author of this Libel, by which he pretends to ſave *England*, ſo great a Maſter in the Talent of deceiving, that he might have been Tutor, as he is, certainly the Scholar, to that old guilded Serpent, who deceived *Eve*. For he has not planted his Battery againſt any particular part of the Government, That would have been too viſible, but he has undermined the very Foundation, and has endeavoured to ſpoil the whole frame, not by open breaking the whole, but by altering the weights, which keep the Movement right, and in due order.

He has firſt violated the greateſt Priviledge of the People of *England*, indeavouring to rob them of that ancient right, liberty and freedom of Election of perſons to repreſent them in Parliament, impoſing upon them by the ſpecious way of Advice, Reſtrictions, Limitations, Rules and Directions in their Choice.

Secondly, He has violated the priviledge and honour of the Commons-Houſe in Parliament, who have ever endeavoured to have their Reputation ſecured by the freedom of the Election of their Members. And I re-

member, that even the Commons of that Parliament of *November* the Third, 1640. who are ſufficiently memorable, and poſſibly, for which this Libeller has a veneration, when ſome great Lords only writ a Letter Recommendatory about the Election of an inconſiderable Burrough, voted it a high breach of Priviledge: And yet our pert Libeller, or Legion, for any thing I know has had the confidence to write, and for expedition to Print a Letter Recommendatory, and diſperſe it to all the Counties, and Cities, Burroughs and Corporations of *England*, thereby to foreſtal the Elections; One of which Letters, by miſtaking his perſon came to be diſcovered, and you ſhall preſently ſee the Tenor of it.

Thirdly, He has by many falſe, diſloyal, not to ſay traiterous Inſinuations, indeavoured to defame His Sacred Majeſty, and the eſtabliſhed Government, and to bring a general *Odium* upon both, thereby to alienate the affections of the People from their natural Liege-Lord, to the impairing of his Honour, Juſtice and Wiſdom, the great ſupporters of his Imperial Scepter, Crown, and Dignity.

Fourthly, He has indeavoured to heighten the preſent unhappy miſ-underſtandings, and to poſſeſs the People with Fears, Terrors and diſmal Apprehenſions of I know not what Deſpotick power, Tyranny and Arbitrary Government that is coming in upon them, and that their A L L, Lives, Liberties, Religion, and Eſtates are at Stake, with ſuch fulſomly Rebellious reflections upon the King and Government, as may animate the People by a deſperate effort of Sedition to Rebel againſt their moſt Gracious Sovereign.

Fifthly, He has cunningly aſperſed, and vilified a great number of His Majeſties moſt Dutiful, and Loyal Subjects of all Orders, and Ranks as Enemies to the King dom, Pentioners, Courtiers, romoters of a Popiſh Intereſt, and Succeſſion, and defames by whole-Sale many worthy Gentlemen of moſt approved Loyalty and Fidelity to their King, and ſound principles in the Proteſtant Religion as by Law Eſtabliſhed, thereby to incapacitate them from being Elected to ſerve their King and Countrey as Members of Parliament; by rendring them ſuſpected, and odious to the Electors: And indeed the whole drift of the Libel, is to prevent ſuch as are of known Integrity to the King, and the Church from coming into the next Houſe of Commons, and to perſuade them to chooſe Men of *large* Principles as he calls them, which I need not I think explain for he does it himſelf, as you ſhall ſee hereafter.

This is a great and heavy charge, but I will make it out true to a Tittle, and yet ſhall draw but a few ſtrictures upon a Libel, for which at ſome times the Author would not only have loſt his Ears, but hazarded the Head, that framed it, and let him have a care, Juſtice, and the Vengeance both of Heaven, and of Kings that have long Arms.

The Letter will make good the firſt and ſecond Articles, and the Book both them, and all the reſt. The Letter was ſuperſcribed, and ſent by the Poſt, and has the Poſt-mark, *Feb.* 5. ſtamped upon it, but the Contents to the Surprize of many worthy Gentlemen, to whom they were directed were in Print, as follows,

SIR,

SIR,

THere is newly publiſhed a ſmall ſtitched Book well worth the ſerious peruſal of all your Electors, and I think if you would put your ſelf to the ſmall charge of buying a parcel of them for your Countrey People, It may be one great means of keeping them tight and ſteddy in their Choice of good Proteſtants and true Engliſhmen, *for their Members in the next enſuing Parliament, whereupon depends the* Weal *or* Woe *both of King and Kingdom, not only in this, but in future Ages; It has compriſed in it, all the material things that were in any of the former ſheets upon the ſame Subject, and gives you additional ones that are at preſent moſt neceſſary to be conſidered. In this Juncture of Affairs we are now in, it is thought (by thoſe that have ſeen and examined it) that there cannot be a more ready ſerviceable Book to publick uſe and benefit, than this that is offered you, by*

Sir,

A hearty well Wiſher of the Proſperity and Happineſs of the King and Kingdom.

The Title of the Book is, *The certain way to ſave* England, *not only now, but in future Ages, by a prudent Choice of Members to ſerve in the next Parliament, in a ſeaſonable Addreſs to the Freeholders, and other Electors,* Sold by *Richard Baldwin* in *Ball-Court* in the *Old Baily, price* Six pence.

If to Calculate the Nativity of the King, be thought ſo dangerous a Preſumption, as by Law to be adjudged Felony during Q. *Elizabeths* Life, what may we think of the Crime of this Conjurer, who gives ſo poſitive a Judgment of King, Parliament and Kingdom, pronouncing Magiſterially the future Fate of *England*; Upon the Elections (ſays he) depends the Weal or Woe both of King and Kingdom, not only in this, but future Ages; But the beſt on't is, He is but like the reſt of that Tribe, who being ignorant of their own Deſtiny, yet will pretend to Propheſie of other Perſons; And I hope *England* will, when he is either forgotten, or only remembred for Infamy, ſee many Wiſe, Prudent and Loyal Parliaments.

Vide Co. 3 Inſt. f. 6. De vita Principis inquirere preſertim per aſtrologos capitale: neque hoc ſolum ſed etiam de ea dubitare vel deſperare pro crimine Majeſtatis læſæ habitum eſſe, ſi indiciis eſſet aliquibus ea deſperatio pateſacta. ſcip. Gentil. lib. 1. de Conjurationе.

*He prefaces his Diſcourſe with the popular Theme of the *Horrid Popiſh Plot*, upon which he lays a Load, not more than it deſerves, but that is not ſo much to run down the Papiſts, as to ſerve a Turn, which afterwards he diſcovers, and is ſo hot upon it, that his Patience would not give him leave to tell it out, without a neceſſary *Parentheſis* againſt the Biſhops, whom like Traiterous *Joab*, he Salutes and Stabs at the ſame time: For, ſays he, 'the Papiſts had a Deſign to remove and deprive all Proteſtant Biſhops, 'and other Eccleſiaſtical Perſons (and God knows what a number there is 'of them in this Nation) from their Offices, Benefices and Preferments, One would think this a vindication of the Biſhops, and Clergy; but leſt he ſhould do them a ſervice, in comes a malitious *Parentheſis* in a *Roman* Letter, and with a *Romiſh* Deſign, (and God knows, &c.) Why, Sir and do not you know too? Have you never read Dr. *Oates's* Depoſitions, he makes them all Proteſtant Biſhops, but though you and your Party, who may Defame the Kings Evidence, *Cum Privilegio*, Two years ago would but allow two Proteſtant Biſhops, and one you ſay is fallen off ſince; and for the Clergy, they are all Tantivies, and Popiſhly affected, as you per-

* *p.* 4.

ſuade the People. And the *Parentheſis* in a different Letter is deſigned for a Remark upon them, leſt ſome of your Party ſhould miſtake you.

But that which ſurpriſed me, was the Impudence of the Man, who at the ſame time when he juſtly charges thoſe Helliſh and Execrable Plotters with the guilt of endeavouring to rob the King of his Royal Crown and Dignity, by malicious, and unadviſed ſpeaking, writing, and otherwiſe, he himſelf was adviſedly doing the ſame, and with one or two more Aggravations, Printing, Publiſhing, and diſperſing this ſeditious Libel againſt the King and Kingdom; but becauſe though a man ſees all other Mens Faces, but never his own without a Glaſs, I preſent him this, which will tell him his Face as well as his Pen hath been in the Ink-pot,

Pag. 5. In the next page he addreſſes himſelf to the People, and the more to intimidate them, thereby to prepare them for his following Impreſſions, he paints their danger with all the terrible Aſpects, which his Art can invent to render it more formidable; and in ſhort, informs them, that their A L L is now in hazard, and that Self-preſervation exacts from them not to ſuffer any, but who he adviſes them to be Elected into any places of Office or Truſt within this Kingdom. Now firſt I obſerve, that he never qualifies this principle of Self-preſervation, with any Limitation of doing what we lawfully may do in order to the preſervation either of our ſelves or our A L L, and indeed he is a man of large principles, *Quicquid libet licet*, I ſuppoſe is one of them.

Secondly, It is to be obſerved, that he never tells the People, how ſolicitous the King is for their Safety, how he hath done all that poſſibly he can to ſecure the Nation, turned out all the Popiſh Lords out of the Houſe of Peers, diſarmed all the Papiſts throughout *England*, Married the Lady *Mary* to a Proteſtant Prince to ſecure the Succeſſion, permitted the Law to have its full and free ſcope againſt all the Conſpirators of what degree ſoever, hath importuned the Parliament for the vigorous and ſpeedy Tryal, and Proſecution of the Popiſh Lords, and though he hath not been treated with ſuch deference as a Prince, who never denyed his Subjects any thing but one, might have expected, yet ſtill he continues his care of his People. But not a ſyllable of this muſt the People hear, but on the contrary two moſt malicious Reflections upon the Crown, where he tells them ſuch Members as he is about to adviſe them to Elect, will [maintain all the Kings juſt Honours and Prerogatives] this word *juſt*, is a ſuſpicious word, It is juſt ſuch a word as was in the late Solemn League and Covenant, and is to give the People to underſtand the King hath ſome Honours and Prerogatives which are not juſt. And for fear this Hint ſhould not be powerful enough; he treads upon their Toes again with another happy *Parentheſis*, and tells them how they will maintain theſe juſt Honours; by taking away our great and many (I cannot ſay how well or ill-grounded) fears and jealouſies of Arbitrary Government. Well then, if you cannot ſay how well or ill-grounded, why do you ſay it at all? and if you can ſay, why ſo ſqueamiſh all of a ſudden? I tell you Sir, you will run the hazard of being more Knave and Fool, a Knave to ſay a thing you cannot juſtifie, and a Fool for ſo plainly ſhewing your ſelf a Knave, when it was your great Intereſt to have paſſed currant for a Man of ſuperfine Honeſty. And I muſt aſſure you this flaw in your Credit, and a Crack of your own free voluntary and uncompelled making, will render your Reputation ſuſpicious in whatever you ſay hereafter.

Then he paſſes on to his Qualifications, which if he had left in their Scripture Purity, without the Gloſſary of an Author in his Margent, who dedicated

dedicated his Labors the ſucking Uſurper *Richard, quondam* Protector, they would have been much better reliſhed by Perſons of Loyalty.

To paſs by his limping paraphraſe upon the firſt, Men that fear God, *i.e.* Halt not between two opinions, which yet is not without its deſign againſt all thoſe Gentlemen, who are zealous for the preſent Eſtabliſhment in the Church, who are ever repreſented to the People as halting between God and *Baal*, Popery and Proteſtantiſm, and in that ſenſe incapacitated by this Gentleman for Repreſentatives of the Commons of *England*: His Second Comment is ſtollen from the late Rebel-Parliament, who are very ill Patterns for the People to chooſe by. Loving Truth, *i. e.* Such as the King and Kingdom may truſt. All they did in the late Rebellion was for the good of the King and Kingdom; they choſe into the Parliament all that could be pickt up that had manifeſted any Animoſity againſt the King or His Government, for the good of the King and Kingdom; they diſplaced all His Friends under the notion of Evil Counſellors, for the good of the King and Kingdom; and they raiſed an Army againſt the King under the Earl of *Eſſex* for the good of the King and Kingdom; they fought againſt him in the Field, and Bullets flew as thick as Hail about His Head for the good of the King and Kingdom, and in fine, they cut off His glorious Head too for the good of the King and Kingdom.

And for the Third, hating Covetouſneſs, he is quite by the Cuſhion with his *i. e.* For it clearly intimates that they ſhould chearfully aſſiſt their Sovereign with neceſſary Aids, Subſidies, and Supplies: But he knows what hath gone abroad of late as a State-Maxim *If upon any Terms we part with our Money, till we are ſure the King is ours, the Nation is betrayed.* And yet *Cicero* a better Orator, I cannot ſay a greater Common-wealths Man, poſitively affirms *Imperium ſine vectigalibus retineri nullo modo poteſt:* which it is to be feared is the true foundation of the fore-recited Maxim.

And becauſe this Adviſer, like the Jeſuits, doth not think the Scripture a ſufficient Rule: He proceeds to lay down Truths and Counſels as plain as poſſible he can, and by his Recommendatory Letter he would have his Traditions make out the Inſufficiency and Obſcurity of Old *Jethro*'s Rules, who being a Prieſt or a Prince, or both, may be thought too much inclining to the Court Party, as I ſuppoſe *Solomon* and St. *Peter* for the ſame Reaſons are quite omitted, or otherwiſe thoſe who (*Fear God, and Honour the King, and meddle not with ſuch as are given to change, whoſe Calamity ariſeth ſuddenly, and who knows the Ruin of them both?*) might have bid fairly to have been admitted for ſuch Counſellors in whoſe multitude the ſafety of King and People too conſiſts.

And now this Quack State-Doctor begins to talk learnedly of Critical Days, and times, and I pray conſider, ſays he, this is a Critical Time, upon your well or ill chuſing depends your well or ill Being: and you had need to do that well which you do not know, whether ever you may do again. Your Fate may not ſuffer you to offend twice in this one Particular. Indeed this is an Amazing Paragraph: This Fellow is the very Epitome of the Conſult of the Jeſuits at *Wild-Houſe*, as Doctor *Oats* in his Narrative Depoſes, That they intended to effect their wicked Plot *Pag.* 67. by diſaffecting the Kings beſt Friends, and Subjects. *Firſt*, Charging him with Tyranny and Deſigns of Oppreſſing, Governing by the Sword, and without Parliaments. *Secondly*, By aſperſing, Deriding, Expoſing, and Declaiming againſt His Perſon, Councils and Actions in Parliament, and elſewhere. Nothing but the Impudence of a Plotter, ſuch a one as the

Doctor describes, could give the Lye to Majesty. The King assures His People he will meet them in frequent Parliaments, and here comes an Adviser to tell the People they do not know, whether they may ever chuse Members for Parliaments again, that their Fate may not suffer them to offend twice in that one Particular; which is only in softer words the better to deceive the People, to promote the Popish Plot by perswading the Nation they are like to have no more Parliaments.

These two Paragraphs of Doctor *Oats* which I have mentioned, are in truth the Contents of his whole Book, and the Libel is only an enlargement upon these two heads of the Plot: And if that be the way to Save *England*, God deliver all good Protestants from such Savers and such Salvation. And I desire the Reader to carry these Expositors in his mind, for he shall find him all along indeavouring to traduce either the King or the Government or both; upon which he is so violently bent that he perswades the People to whom for their Edification the Discourse is addressed: That Kings have been their Constant Enemies; for, says he, Liberty and Property were rescued by Inches out of the hands of incroaching Violence; and this is another of his stabbing parentheses. When in truth the People owe all their Liberties, Franchises, Charters and Immunities, and even that great one of Commons to represent them in Parliament, to the Bounty, and Goodness of former Kings, and never any King either did or attempted to deprive the People of the Grants of their Predecessors. Let the Charter of *London* now publickly Printed and Sold be looked into, and it will shew from *William* the Conqueror, to His most August Majesty King *Charles* the Second, what vast favors the Kings of *England* have con- ferred upon that City, which it is to be hoped will incline them to Loyalty and Gratitude to His Majesty, and to stop their Ears against such Charming Seducers, as this and other Libellers; especially if they remember that the first violaters of their Charter, and the great Charter of *England* were the late Usurpers, who dethroned and murthered their Lawful King, by the very same popular Arts, the Fears and Jealousies of Evil-Counsellors, and Arbitrary Government.

Consider, saith he, you trust the Parliament with your Estates, Liberties, Religion, and Lives. And do the People chuse the Parliament too or only the House of Commons? Are not the King and the Lords Spiritual and Temporal to be trusted? A late Libel has indeed said *we want a King and a Government that we may trust*, &c. And now comes in our Commentator, and obtrudes the word Parliament, as if it only consisted of the Lower House, and the whole trust were in them, as presently after he adds, they have the Interest and Charge of us all upon them. For, saith he, should you be undone in any of these, when it's too late, you may lament, that you are undone by making such a choice as hath undone you by Law. A fair prosecution of the Design and Plot mentioned by Doctor *Oats*, but that will not satisfie him, the man is for speaking plain Truths and Counsels, and therefore he does it to purpose in the next page.

Pag. 9. How your Expectations have been frustrated, your hopes blasted, you feelingly bewail; exactly as the Doctor saith, Exposing and Declaiming against His Majesties Person, Counsels, and Actions in Parliament. For adds he, by what Counsels you have been defeated in the Dissolution of Parliaments, you cannot be ignorant. And upon this, like *Gavan* at a Quakers Meeting, or *Whitebread* at a Conventicle, he falls a Canting, of what an excellent spirit was poured upon them in their last Elections; Even such a spirit as fell upon the Jews Exorcists, *Acts* xix. 16. which in some places inspired the Dissenters with

with such Fury as to beat, wound, and kill those, who opposed their Choice of such as were in the Opinion of Dissenters, particular Friends to their Opinions and Practices, or had been in Actual Arms against the late King and His present Majesty.

But he proceeds, and I must keep pace with him in his dirty Road, tho we travel to different Quarters: In his second Qualification, They must be men throughly principled in the Protestant Religion; very good! and why could it not be added, as now by Law Established; are the Lawless Protestants the best Protestants, and they who obey the Laws the worst? We must come to distinction then I find, since the very word Portestant admits of Ambiguity. All lay claim to it, Quakers, who are no Christians, and Anabaptists who are very ill ones, and all others by what names soever dignified, or distinguished, will all challenge the Name of Protestants; which of these doth he mean, and what Protestant Principles those of the Law Protestants, or Lawless Protestants; We shall not need to go far for a Resolution, They are the *large* Principles that he means, such as will not sacrifice his Neighbours Property to the frowardness of his own Party in Religion. Now tho this is plainly level'd at such Gentlemen as have in obedience to the Law, and discharge of their Consciences prosecuted Dissenters, not out of frowardness but necessity, as considering what a dangerous influence their pretences of Religion have had upon the State; yet in the next page, to clear his Counsel and Truth, and make it plain, you shall see a double portion of the excellent spirit of *Ned Coleman*, and of the late Lord *Strafford* poured upon him, when he tells the People, That the great Interest of *England* at this day is to tolerate the tolerable, to bear with the weak, to encourage the conscientious, and to restrain none but such as would restrain all besides themselves. Lo! here Toleration and Persecution both in a breath: The Church of *England* because by the help of the Secular Laws, she endeavours to restrain men from running to damnation, must be restrained her self: This is so large a Gospel-Principle as I am sure Christ never taught. I would ask this *vir quidam*, whether he thinks Schism a damnable Sin or not? If not, then he hath neither Principles nor Religion; If he doth believe it so, let him read Doctor *Stillingfleet*'s late Book, which hath sufficiently convinced all Dissenters to be Guilty of Schism. Would it not be great honour then for a Parliament to Establish Iniquity by a Law, and is it then the great Interest of *England*, that the People should have an Act of Parliament, to damn themselves by Authority. Sure this is Doctrine and Advice fit for none but Jesuits and Devils to Preach. Good God! What will not some men do, to make a Party? Pag. 10.

His Third Qualification is, Men of Courage, who will not be Hector'd out of their Duty by the Frouns and Scouls of Men. Let him be who he will, he deserves a severe Castigation for two things: *First*, For want of due Respect, and Manners to his Superiors. *Secondly*, For Charging them with such Actions as they are not Guilty of. Why there is not the littlest Fop about the Town but would think himself affronted with the name of Hector, and yet this piece of Insolence fears not to pin it indefinitely upon the Highest Characters in the Nation.

His Fourth is, Men of Resolution that will stand by and maintain the Power and Priviledges of Parliament (for they are the Heart-string of the Nation) Then Mr. Parenthesis you have broke the Heart-strings of the Nation; for the Fundamental Priviledge of the House of Commons is Freedome of Choice of the Members, of which Fraud and Force are

equally

equally deſtructive, and which both by your Letter and your Book, you have endeavoured to violate.

Fifthly, Men that will proſecute the Plot, and ſearch into the bottom of it. With all my heart; for by Dr. *Oats*'s Narrative, your Worſhip Sir, and all that are like you will be found there, and the Nation will never be at quiet, till ſuch fellows as you, who lie ſculking there be found out, and ſeverely puniſh'd.

Sixthly, ſuch as will remove and bring to Juſtice Evil Counſellors, Corrupt and Arbitrary Miniſters of State, that have been ſo Induſtrious to give the King wrong Meaſures, to turn things out of their Antient and Legal Channel of Adminiſtration, and Alienate His Affections from His People. Sure the Man is beſides himſelf, did ever one take ſuch pains to make a ſilken Cravat for himſelf? Are you in ſerious Earneſt Sir? Would you have all that endeavour to breed miſunderſtandings between the King and His People ſeverely puniſh'd? Then are you in exceeding danger of the Fate of *Haman*, who built a pair of Gallows of fifty Cubits high for *Mordecai*; no man I will ſay that for you, hath taken more pains or indeavoured with more Art to alienate the Affections of the People from the King & *vice verſa*, than you have done, and by your own Law you know what you deſerve. As for any other who have done as you ſay, His Majeſty who hates all thoughts of Arbitrary Government, hath told you, He will leave them to the Law, and you ſhould have acquainted the People with that Juſt and Honourable Reſolution of His Majeſty, according to *Magna Charta*, *Nec ibimus ſuper eum niſi per Legale Judicium parium ſuorum*. He will neither diſplace nor diſgrace any Perſon, but by the Legal Tryal of his Peers, which is the true Legal Channel, and antient Fence againſt Arbitrary Government.

Seventhly, Men of improvement, That's agreed with him for I am not for picking knots in Ruſhes.

And now having ſhewed the poſitive Qualifications, he comes unto the Negatives: And

Firſt, Not thoſe who with as much Defiance as Error aſſert the Honourable Houſe of Commons began by Rebellion, 49. *H.* 3. And that they were not till then an Eſſential or Conſtituent part of the Legiſlative Power of the Kingdom. For my part I know none that have done it more or in better terms than this Perſon in the words juſt recited. I perceive this Gentleman is a meer whiffler; for without Reflection, It being no diſhonour to know the true Original either of things or perſons, had he been converſant with *Selden*, *Cambden*, or any other Antiquary, he would have found them no vilifiers of the Houſe of Commons, and yet they allow that Houſe no higher a pedigree than *H.* 3. and Mr. *Prinn*, who was the moſt violent Aſſertor even of the Sovereignty of Parliaments, in his Book which bears that Title, and who ranſacked all the Records in the *Tower*, and in the *Cotton Library*, and all other places; yet could not raiſe the water a hairs breadth higher than the ſpring; and if he could have produced any Evidence of the Commons being a Conſtituent Part of the Parliament before *Hen.* 3. he would not have been ſparing to acquaint us with it.

But for his Certain Note, that is ſo worthy a particular Obſervation, that ſuch men only aim at the Deſtruction and Ruin of both, *&c.* I think it is beyond Aiming, and worthy a particular Obſervation, That they who cryed up the Houſe of Commons as the Parliament, as I have obſerved to you this Libeller doth, *Pag.* 13. where he talks of not conſidering to

chuſe

chuſe a Parliament, making that part the people chuſe indefinitely the Parliament, I ſay they were ſuch as he that voted the Honourable Houſe of Lords uſeleſs and dangerous, turned them out of Doors, depriving the Nation of their ſupream Court of Judicature, and ſetting up the moſt Arbitrary and Deſpotical power under the name of Parliament that *England* ever ſaw, thereby ruining the famous Conſtitution of Parliaments.

Certainly, they are the true Lovers of the Government, who give to every Degree and Order among us their proper due, not diminiſhing one to augment the other, which is the true healthful Temperament of the Body Politick.

Then he falls into a great fit of Modeſty, he will not with Effrontery conclude, but he tells the people of ſome that cry up an abſolutely abſolute power in the Prince, that we are all Slaves, or Vaſſals, that *voluntas Regis* is *Lex Populi*; why does he not name them, that they may receive their deſerved puniſhment? if he cannot do it, and I am ſure he would if he could, He is the Author, and publiſher of this Arbitrary Doctrine, and the diſperſer of a Defamation of his Sovereign: And if Malice and Art were not mingled in him to perfection, why could he not as well have told the people that his preſent Majeſty ſays the ſame as his Royal Father did, that he that will Preach more than he can prove, let him ſuffer: And certainly had there been as loyal Preaching in Schiſmatical Conventicles, of which with his large principles he is ſo great a Patron, and Advocate, as there hath conſtantly for Twenty years laſt paſt been in all the Churches of *England*, and more particularly in *White-hall* Chappel, we ſhould have had no need of his Advice to ſave *England*. Pag. 12.

His ſecond and third Head are Co-incident, a Declamation againſt Cakes and Ale, and would you think, that Cakes and Ale, and roaſt Beef ſhould be ſuch dangerous unqualifying things in an Election? why, I will unfold the Myſtery, the zeal of his party, and the underhand bearing their Charges he knows will carry them to Elections; And indeed they dare not offend their Teachers, who have them in as much awe as the Jeſuites have their Miſſioners. But the other party of whom they are afraid, who do not love the Trouble, and the rudeneſs of their Opponants at Elections, and had rather be minding their Affairs, do by the prevalency of Cuſtom expect to have their Charges defrayed; And methinks this croſſes one of his former Qualifications of ſuch as will propagate the Improvement, and Conſumption of the Growth of their Countrey; I aſſure you the Manufacture of good *Engliſh* Ale, Beef and Bread are ſtrangely help'd off at all Elections, and the good Towns rejoyce as much at a Diſſolution in hopes of the Advantages of Elections, as he ſeems to Lament. Pag. 13,

His fourth, is a Satyr againſt Penſioners; But leaſt that ſhould not hold water, in comes Reputed Penſioners: like Papiſts and Popiſhly affected; This ſweeps all, how many worthy Gentlemen have their Reputation blaſted with this ſcandal. It is the hardeſt caſe in the World ſure, that ſuch Loyal Gentlemen as ſpent their Eſtates in defence of their King, Countrey, Laws, Liberties and Religion cannot receive the favour of their Prince, but they muſt be branded with the Infamous name of Penſioners, and Enemies to their Countrey. I think indigent perſons as unqualified as he does, but I have learnt to diſtinguiſh between Indigent by Loyalty, and Indigent by Prodigality, the laſt I abominate, the firſt I pity.

But by no means choſe a Courtier, or *Durante beneplacito* Man, and why I pray Sir? It is a Crime to be a Courtier? in former Parliaments thoſe who were Courtiers had the Honour to ſit always near Mr. *Speakers*

Chair. And if he were as well acquainted with Parliamentary Records as he pretends to be with Qualifications, he would find many Orders even in 40. and 41. wherein the honourable Gentlemen that ſit next the Chair, are deſired to repreſent the Affairs of the Houſe to His Majeſty. Cannot a Man ſerve his King and his Countrey too, are their Intereſts ſo oppoſite as you make People believe? It was never good World ſince this was Preached for good Doctrine, nor ever will be till this State Hereſie is condemned by a Parliament, which I will not deſpair to live to ſee; but the wonder to me is to ſee the Confidence of the Jugler, firſt to topp upon us that this is no Reflection upon the King, and at the ſame caſt of his hand to ſlur the old Quick-ſilver Dy of Coordinacy of Power. The King being One Part of the Government ſhould leave the other free: But the Sophiſter never tells the People what part he is; but to ſupply his defect, I will from the great Oracle of the Law the Lord *Coke* inform them, That the King is *Caput, Finis, & Principium Parliamenti*, the *Alpha*, and *Omega*, the Head, the End and Beginning of Parliaments; He is their Fountain from whence they ſpring, and the Sea of Power, into which they run and devolve themſelves. As for His Admonition about Non-Reſidents; I believe there are ſome who live about the Town who will give him little thanks for his Caution, eſpecially the Gentlemen of the Long Robe upon whom this is a ſour and ſevere Reflection.

As few Minors as he can hinder, tho the Houſe of Commons hath formerly had the Reputation of a great School of Wiſdome, which he ſeems to leſſen by this Reflection: And he might have added no *bis Pueris* if he had pleaſed, I ſhould not have quarrel'd him for it.

The ſame I ſay as to Prodigals and Voluptuous Perſons.

No Zealots for a Popiſh Succeſſor, I am none, nor know any ſuch, and wiſh he would diſtinguiſh between Succeſſor, and Popiſh Succeſſor, I do not find, that Chriſt or His Succeſſors the Apoſtles, were branded for Zealots for Heathen Succeſſors, becauſe they never endeavoured to exclude them, but Taught, Commanded and Practiſed all Obedience to them. And certainly we ſhould have had none but State-Martyrs, if this Doctrin had been known to *Tertullian*, to *Julian the Apoſtate*'s Soldiers, or the Primitive Chriſtians. I have learnt to obey, and not diſpute the Determinations of Kings and Parliaments, and can acquieſce in their definitive Sentence. But becauſe this Gentleman hath ſo recommended Queen *Elizabeth* in his Poſtſcript, and there as in his whole Libel, with deſign to reflect upon His Majeſty, I will ſhew him the Pourtraict of that Queens demeanor in a parallel Caſe of Succeſſion, by which the People ſhall ſee, it is no ſuch Tragical Thing for a Proteſtant Prince to deny the Importunities of a Parliament in the point of Succeſſion.

Cambd. Eliz. An. 1566.

Whereas Princes words do enter more deeply into Mens ears and minds, take theſe things from our Mouth. I that am a lover of the ſimple Truth, have ever thought you likewiſe to be ingenious Lovers of the ſame, But I have been deceived; For I have found that in this Parliament, Diſſimulation hath walked up and down masked under the vizard of Liberty, and Succeſſion; of your number, ſome there are, which have thought that Liberty to diſpute of the Succeſſion, and to eſtabliſh the ſame, is forthwith, either to be granted or denyed. If we had granted it, theſe Men had had their deſire, and had Triumphed over us. And if we had denyed it, they thought to have moved the hatred of our People againſt us, which our mortalleſt Enemies could never yet do. But their wiſdom was unſeaſonable, and their Counſels were haſty, neither did they foreſee the Event. Tet hereby we have eaſily perceived who incline towards us,

and

and who are adverſe unto us. And we ſee, that your whole Houſe may be divided into four ſorts. For ſome have been Plotters, and Authors, ſome Actors; which with ſmooth words have perſuaded, ſome which have conſented being ſeduced with ſmooth words, and ſome which have been ſilent, admiring ſuch Boldneſs; And theſe certainly are the more excuſable. Do ye think that we neglect your Safety, and ſecurity by the Succeſſion? or that we have a will to infringe your Liberty? Be it far from us, we never thought it. But indeed we thought good to call you back, when ye were running into the Pit. Every thing hath its fit ſeaſon; ye may peradventure after us have a wiſer Prince; but a more loving towards you, ye ſhall never have. For our part, whether we may ſee ſuch a Parliament again, we know not: But for you, take ye heed, leſt you provoke your Princes Patience; nevertheleſs, of this be aſſured, that we think very well of moſt of you, and do imbrace every one of you, with our former kindneſs, even from our Heart.

But to proceed, Not ſuch, ſays he, as play the Proteſtants in deſign, but *p.* 17. are indeed diſguiſed Papiſts. They have induſtriouſly fixed the names of Maſqueraders, and diſguiſed Papiſts upon all ſuch Gentlemen as are zealous for the Church of *England* as now by Law eſtabliſhed, both againſt Papiſts, and Schiſmaticks, who according to Dr. *Oates* his Evidence, were to be aſſiſtant to the carrying on the Plot, *Ibid.* p. 67. by ſeditious Preachers ſet up, ſent out, maintained and directed what to Preach in their own or other private or publick Conventicles; And 'tis ſuch Maſquerade Jeſuits as this Libeller, that laugh at the Plot, diſgrace, and diſ-believe the Kings Evidence, in this ſo evident, and conſiderable a particular; That if ever Popery comes into *England*, it muſt come in like the *Trojan* Horſe by him mentioned *Milite Plenus*, by breaking down the Walls of the Church by Toleration, the Gates being too narrow to let it in.

But he goes on, and is not content to blaſt a few, but like a Contagion or Peſtilence, endeavours to ſweep away a whole Nation, with the Impudent Brand of *Iriſh* underſtanding, and Tories. A Tory is a Rebel, an Out-law, a Robber, and Murderer, and is a Name and Character that exactly fits himſelf, who is ſo notorious a Robber of his Prince, and Murderer of the Reputation of ſo many worthy and innocent Gentlemen as he hath indeavoured to Defame.

Whoever have been Neutrals in the grand Conteſt between Popery and Proteſtant Religion, and particularly in that Branch of it before recited, let them be rejected, for I joyn with him in opinion; That they, who are not with the Church of *England*, and the Government as now by Law eſtabliſhed, are againſt us, and that theſe only wait the good Hour, when they may ſafely ſhew their Teeth, and bite, which now like this Libeller, in Policy they hide with all the Artifice Imaginable.

For his laſt Qualification of ſuch as have obſtructed Parliamentary proceedings, by unſeaſonable and unreaſonable inſiſting upon un-Parliamentary Priviledges, he muſt unriddle it, for it is un-underſtandable by the People, and therefore he might have left it unwrit, unprinted, unpubliſhed, and unrecommended by his Letter which hath another U N in it, *viz.* To Undo the Nation.

His Concluſion is like his Premiſſes, Canting, and Cunning, without *p.* 18. either Truth or Honeſty, and ſo I leave him to the more juſt Animadverſion of the Laws, and his Superiors, with this Recommendation that no man hath more artificially endeavoured to ruin the freedome of Elections, more maliciouſly Calumniated His Majeſty and the Government, nor more wickedly laboured to alienate the Affections of the People from their Soveraigns

Sovereign and by Seditious Forgeries to bring all the Calamities of a Civil War and Ruin upon the Nation.

For his Postscript, I could give him some hints of the Courage of Q. *Eliz.* mentioned by *Cambden*, Lord *Coke*, and others, but I am not for making or enlarging Breaches, and I wish he were of the same mind. I will only recommend to him by way of supplicant what our Law supposes the most excellent Qualification for persons to be Elected Representatives of the Commons, for the Preservation of His Majesties Person, the Security of the Protestant Religion, and the Government, which would have spared him all his pains, and carries the stamp of Authority with it; It is the Proem of the Act of Parliament of the Thirteenth of *Car.* 2. *cap.* 1. An Act for Preservation of His Majesties Person, &c.

THE Lords and Commons assembled in Parliament deeply weighing and considering the Miseries and Calamities of well nigh twenty years, before your Majesties happy Return, and withall reflecting upon the Causes and Occasions of so great, and deplorable Confusions, do in all humility and Thankfulness Acknowledge your Majesties Incomparable Grace, and Goodness to your People, in your Free and General Pardon, Indempnity, and Oblivion, by which your Majesty hath been pleased to deliver your Subjects not only from the Punishment, but also from the Reproach of their former Miscarriages; which unexemplary Piety and Clemency of your Majesty hath inflamed the Hearts of us your Subjects with an ardent desire to express all possible zeal, and duty in the Care and Preservation of your Majesties Person (in whose Honour and happiness consists the Good and Welfare of your People) and in preventing (as much as may be) all Treasonable and Seditious Practices, and Attempts for the time to come. And because the Growth and Increase of the late Troubles and Disorders did in a very great Measure proceed from a Multitude of Seditious Sermons, Pamphlets, and Speeches daily Preached, Printed, and Published, with a transcendent Boldness defaming the Person and Government of your Majesty and your Royal Father, wherein men were too much encouraged and (above all) from a wilful mistake of the Supreme and Lawful Authority, whilst men were forward to cry up and maintain those Orders and Ordinances, Oaths and Covenants, to be Acts legal and warrantable, which in themselves had not the least Colour of law or Justice to support them, of which kind of Distempers, as the present Age is not wholly freed, so Posterity may be apt to relapse into them, if a timely Remedy be not provided. We Therefore, &c.

Now whether this Libeller doth not fall within the descriptions of this Proem as well as many others have done of late, and whether they will not all come within the compass of the Act in point of Punishment is not my business to determin, I will only recommend to his and all honest mens Consideration a piece of *Salomons* Wisdom to close with all in *English* as he hath fronted his with Latin.

These six things doth the Lord hate, yea seven are an abomination to him, a proud look, a lying tongue, and hands that shed innnocent blood; an heart that deviseth wicked immaginations, feet that be swift in running into mischief, a false witness, that speaketh lyes; and him that soweth discord among Brethren.

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